THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. X. MARCH, 1859. No. 3.

THE REV. C. CHINIQUY—HIS CONVERSION FROM ROMANISM.

One thousand Canadian French families adhere to him—the bitter persecution of himself and his people by the Bishop and the priests.

The occasional notices of the ex-priest of the Roman Catholic church the Rev. Mr. CHINIQUY, which have appeared in former numbers of this magazine, have excited a lively interest in many minds, and an anxious desire to know something more about the process by which himself and his people were led to apprehend the unchristian character of the "Romish corporation," and eventually to withdraw from it, and also to know what is their present position in regard to religious faith and practice.

They constitute a large and interesting body, comprising about *one thousand French* Canadian families, who by birth and education were Romanists, and of whom about five hundred persons give credible evidence of conversion to Christ.

We had purposed to submit to our readers in this number, a paper which we had prepared on these topics with some care, but we withhold it to give place to a narrative from the lips of Mr. Chiniquy himself, which has come to us through the January number of *The Presbytery Reporter*, published in Alton and Chicago, in the state of Illinois. At the request of a number of friends, Mr. Chiniquy recently delivered a lecture in the latter city, in which he gave his hearers an account of his first settlement in St. Anne, his subsequent struggle for liberty of conscience, the conduct of the Romish bishops in relation to himself, and his present position in regard to the Papal hierarchy. It will be read, we think, with deep interest, and we trust the people of God will not forget to pray for that interesting and large colony of people whom Mr. Chiniquy represents, that they may be sustained and confirmed in the truth of the Gospel, and that their consistent and Godly example may lead others who now are in the bonds of the "Man of Sin," to seek and obtain the liberty wherewith Christ makes his people free. Of the lecture the *Reporter* says:

"Mr. Chiniquy commenced by saying, that, while he ever had at heart the spiritual interests of his people, he was also desirous, if in his power, to promote their worldly prosperity—and deeming the soil and climate of Canada unpropitious in the latter regard, he was induced to visit this State some eight years since, in search of cheap and rich lands, to which he might

remove his flock, and gather around him such others of his countrymen as might desire to better their condition in a new and thriving community. In his journeyings, he was directed to the south-east part of what was then Will county, now known as St. Anne, in the county of Kankakee. He made considerable purchases of government lands, and, subsequently, many of his old parishoners followed him to his new home. They were aided by his advice and means, and very soon a thriving settlement was created, and St. Anne was numbered among the numerous villages of northern Illinois. Here Mr. Chiniquy erected a small chapel for the worship of God, and a commodious parsonage for himself. For a few years, peace and prosperity attended the settlement, which was gradually enlarged by immigration from the Canadian line.

"So far, Mr. Chiniquy had been a firm believer in the dogmas of his church. Especially was his faith firm and bright in the infallibility of his superiors, from the Pope to the Bishop. He viewed them as the great moral lights of the world, of perfect integrity and unbending uprightness. Alas! in an unhappy day, his dreams of infallibility were abruptly terminated—and he awoke to the sad reality that his bishops were but frail and erring men—and that they were—'no better than they should be.'

"Mr. Chiniquy said he was first led to doubt in the rectitude of his bishop, from his conduct in relation to the French Catholic church in the city of Chicago. Upon a time, four of his Canadian brethren, laymen, and residents of that city, called upon him at St. Anne, complaining that the bishop of Chicago, then Mr. O'Regan, had seized and sold their church and parsonage, which, with great labor and self-denial the Catholic Canadians had erected for themselves and pastor, some time before Mr. O'Regan was appointed to this diocese. Mr. Chiniquy was requested by these men to return with them to the city, and intercede with the bishop in their behalf. He complied with their request, and had an interview with his superior.

"'My lord,' said Mr. Chiniquy, 'these men inform me, that having leased a lot of land, they built with their own money, a little church and a parsonage adjoining which had been occupied by their priest, and that you have dismissed their pastor, sold their buildings, and left them without any spiritual guide or place of worship. They are poor, but honest; and think it very hard that after all their efforts, they should thus be deprived of their property and religious privileges.'

"'The bishop insisted that neither Mr. Chiniquy nor the poor Frenchmen, understood the subject—that what he had done in the premises was not a matter of inquiry for any one—that he was well acquainted with his rights, and that nothing more was to be said in relation to the church and parsonage. In short, they were unceremoniously dismissed from his presence, and Mr. Chiniquy returned to St. Anne not perfectly satisfied with the bishop's idea of justice and equity.'

"Some time after this interview, the bishop visited St. Anne, and was evidently pleased with its situation and prospects. Mr. Chiniquy, of course, entertained him at his residence, a plain stone building, not pretentious in dimensions or architectural adornments.

"'Whose building is this?' inquired the bishop.

"'It is mine, my lord,' Mr. Chiniquy replied.

"'Whose money did you use in its construction?'

"'My own, my lord.'

"'How did you obtain it?'

"'It was a part of my patrimony, my lord. Besides, with my own hands, I quarried the most of these stones, and afterwards hauled them to St. Anne.'

"'Mr. Chiniquy, you must make me a deed of your house.'

"'Why? my lord.'

"'Because I want it.'

"'But how can I live here without it, my lord?'

"'I wish you to understand, Mr. Chiniquy, that you must deed me your house.'

"'If, my lord, you can show me any warrant from Scripture, or the constitution of our church, I will give it to you, but not otherwise.'

"'Mr. Chiniquy, you are bound to obey your bishop.'

"'Certainly, my lord, in all things lawfully required.'

"'You refuse, then, to give me this house?'

"'I do, my lord.'

"It was not long after this visit and conversation that Mr. Chiniquy was ordered to appear at the bishop's residence. His superior informed him that he must leave St. Anne, and go to another parish near St. Louis, and that fifteen days was allotted him to make his preparations for the change. 'If you do not go within that time, Mr. Chiniquy, I shall punish your contumacy by issuing an interdict.'

"Mr. Chiniquy said that he attempted, without success, to change the bishop's purpose. He spoke of the affection he bore his countrymen, whom he had induced to imigrate from Canada, and their dependence upon him for counsel and aid—and of the pecuniary losses he must necessarily sustain from his sudden removal. The bishop was unmoved. It was a removal or an interdict. The latter, as Mr. Chiniquy then viewed it, was an alternative dreadful in its nature and consequences, and to be avoided, if possible, by any concessions however onerous and severe—and Mr. Chiniquy determined to leave his people and his pleasant home.

"While busily engaged in arranging his affairs preparatory to an uncertain period of return, said Mr. Chiniquy, and before the allotted time had expired, the assembled citizens of St. Anne were surprised by the arrival of three priests, in their sacerdotal robes. They did not leave the carriage in which they came, but drove near the chapel door. One of them arose in the vehicle, and commenced an address to the people. His discourse was so incoherent, that his hearers failed to comprehend its purport—and said Mr. Chiniquy *naively*, 'I doubt whether the speaker was better enlightened in that respect than those around him, for he was so much intoxicated as that it was with difficulty he maintained his upright position.'

"After the speech, a second alighted from the carriage, and proceeded, not in a very straight line, to the door of the chapel, and nailed thereto a written document; whereupon the trio immediately left the village. Upon examination, the paper appeared to be a bull of excommunication of Mr. Chiniquy from the Roman Catholic church—but, said Mr. Chiniquy, 'in the hurry or ignorance of the bishop, he had failed to affix his signature to the document.' He might, therefore, he said, had he been disposed in the least degree to be technical, have treated it as a nullity, and continued his ministrations.

"His eyes, said he, were now so opened, that he admitted in his heart that in point of purity of character and honesty of purpose, his bishop fell below the gospel standard. And being now convinced that O'Regan was determined upon his ruin, he called his flock together, and told them that he stood before them an excommunicated priest. 'Now,' said he, 'let as many as wish me to leave St. Anne, that another priest may be sent you, and your position in the church preserved, rise from your seats.' No one arose. 'And now, as many as wish me to remain in my present deposed state, and instruct you in the ways of holiness and peace, according to the best of my feeble powers, manifest it by rising.' Immediately all were upon their feet; and the fate of pastor and people was thus indissolubly linked together.

"It was not long after the occurrence of these events, that Bishop O'Regan was called to Rome, to answer for this and some other irregularities, and was permitted by the Pope to assume the bishopric of *Dora*, a place neither to be found

upon the maps, or by the most observant travelers—in other words, the bishop was gently let down from his high position, and divested of all power to do good or evil. The care of the diocese, after the departure of O'Regan, was vested in the Bishop of Dubuque.

"While Mr. Chiniquy was thus laboring with his people, in his equivocal position, he was called upon by the Rev. Mr. Dunn, a Catholic priest, and urged to visit the Bishop of Dubuque, and make his submission to him. So very anxious was he to secure Mr. Chiniquy's restoration, that he offered to accompany him to town, and use his influence with the bishop. They proceeded to Dubuque, and after much conversation and many explanations, Mr. Chiniquy received the bishop's blessing, and a letter of reconciliation, and Mr. Dunn was authorized to proceed to St. Anne, and proclaim that peace had been declared, and all their difficulties happily settled. Inasmuch, however, as Mr. Chiniquy had been publicly in opposition to the powers of the church, the bishop required him to spend a term of fifteen days, in holding a retreat. Accordingly he proceeded to a college in Indiana, and while observing the penance inflicted upon him, he received a mandate from Dubuque, requiring his immediate attendance upon the bishop. He at once obeyed the summons, and was received by the prelate with extraordinary coolness. He was asked if he had brought with him the letter of reconciliation he had formerly received, and answered in the affirmative. The bishop demanded to see it, and it was unhesitatingly handed to him. Having satisfied himself that it was the veritable document, he moved towards the stove, and to the utter astonishment of Mr. Chiniquy, committed it to the flames. Mr. Chiniquy made a rapid movement to recover it, but was too late. He was then informed his presence was no longer required, and he left for his hotel.

"The description Mr. Chiniquy gave the audience of the state of his feelings when alone in his room, moved every heart. It seemed to him, he said, that man was leagued against him, and that God was his only friend. He fell upon his knees, and implored divine light and guidance. He arose from prayer with a calmer mind, and with a firm determination to rely no more on man, but trust alone in God, to direct his future path of duty. He returned to his home more fully satisfied that bishops, at least, were fallible men.

"In due time a successor to Bishop O'Regan was appointed—and Mr. Chiniquy was informed that, on a certain day, the new bishop would visit St. Anne, and address the people. Though, from his former experience, he anticipated nothing favorable to his peace and comfort, he made the necessary preparations for the advent of his superior, and gave a general notice to his parishioners. Aware that his chapel was too small to accommodate all who would be present on so great an occasion, he constructed a platform outside of the chapel for the bishop's accommodation. Before his arrival on the day appointed, Mr. Chiniquy addressed the people, and urged them to treat the bishop with the utmost respect, listen attentively to what he might say, and if convinced by his arguments that they had erred in adhering to him, to acknowledge their fault, and become reconciled to the church. He also invited the sheriff of the county to attend the meeting, for the double purpose of preserving order, if unfortunately there should be any breach of the peace, and that he might have present an impartial witness of the transactions of the day. Soon the bishop appeared, and Mr. Chiniquy paid him due respect, and extended his hand in token of friendly recognition. But 'my lord' contemptuously turned his back upon him, and directed his course towards the platform. Both ascended and took their seats upon it. The bishop commenced his address, and occupied half an hour, until he closed, without the slightest interruption, and during the half hour no

people were ever better reproached and reviled than were the poor Frenchmen of St. Anne.

"Mr. Chiniquy said, that expecting the bishop would treat his people with an argumentative discourse, he had prepared himself to answer him, and had selected numerous books of authorities, and left them at his house, to be brought on the platform at an agreed signal. As the bishop neared the close of his vituperative harrangue, the signal was given, and a man soon after appeared upon the platform, bearing numerous large volumes, and laid them upon the table in front of the angry prelate—conspicuous, and upon the top of the volumes, was the Holy Bible. When the bishop had taken his seat, Mr. Chiniquy asked permission to make a few remarks by way of reply. 'Not a word,' said the authoritative metropolitan, casting his eye upon the pastor's volumes, and especially his Bible, 'Not a word.'

"The Sheriff here remarked, that as Mr. Chiniquy had quietly listened to his reverence, it would be nothing out of the usual course of things in this country, if he should condescend to hear Mr. Chiniquy in defense of his people; 'Not a word, not a word,' was the bishop's reply.

"And now the people, quiet to this time, could no longer suppress their indignant feelings—and cries were heard, 'Knock him off the platform!'—'Drive him out of town!'—'Give him his deserts!' With great difficulty, Mr. Chiniquy appeased the excited multitude—and the Bishop left with the public announcement that he would never again visit St. Anne—to which the people answered in an emphatic AMEN.

"Mr. Chiniquy said in relation to his present position, his quondam Catholic friends called him a Protestant. He knew but little of Protestantism—he had read of Luther, and knew the origin of the word. But, said he, if to denounce the dominion of men as lords over God's heritage, and acknowledge the supremacy of God alone, is Protestantism, then I am a Protestant, and so are my people. If to take God's word as the rule of faith and practice, then myself and my people are Protestants. If to rely alone, on the atonement made by the blessed Savior, an offering made once for all, and his mediation with the Father for salvation is Protestantism, then we of St. Anne, are Protestants. 'These,' said Mr. Chiniquy, 'are my views, and it is left to the audience to decide to which branch of the church I belong."

THE REV. DR. MACKNIGHT'S VIEW OF PAUL'S PROPHECY CONCERNING THE MAN OF SIN.

"3. *Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition;*

"4. *Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God.*

"5. *Remember ye not, that when I was yet with you, I told you these things?*

"6. *And now ye know what withholdeth that he might be revealed in his time.*

"7. *For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way.*

"8. *And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming:*

"9. *Even him, whose coming is after the working of Satan, with all power, and signs, and lying wonders.*

"10. *And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.*"

Dr. Macknight, in common with many of the ablest and most learned divines, regards this prophecy of the apostle, originally addressed to the

Thessalonians, as applicable to, and designed to point out, the corruptions which began to appear in the first age of the Christian church, and by a gradual progress ended in the gross errors and usurpations of the Papacy. Having examined every expression with great care, he sums up the matter in the following language, viz :

"Though many different interpretations have been given of the prophecy under consideration, that, in my opinion, will appear the best founded, which makes it a prediction of the corruptions of Christianity which began to be introduced into the church in the apostle's days, and wrought secretly all the time the heathen magistrates persecuted the Christians; but which showed themselves more openly after the empire received the faith of Christ, A. D. 312, and by a gradual progress ended in the monstrous errors and usurpations of the bishops of Rome, when the restraining power of the emperors was taken out of the way, by the incursions of the barbarous nations, and the breaking of the empire into the ten kingdoms, prefigured by the ten horns of Daniel's fourth beast. Now, to be convinced of this, we need only compare the rise and progress of the Papal tyranny, with the description of *the man of sin*, and of *the mystery of iniquity*, given in the writings of Daniel and Paul.

"And first, we have shown in note 1, on ver. 7, that the mystery of iniquity, or the corrupt doctrines which ended in the errors and usurpations of the see of Rome, were working secretly in the apostle's days, as he affirms, ver. 7, and that the power of the Roman emperors, and of the magistrates under them, was that which then, and during the succeeding ages, retained the mystery of iniquity in its working, and the man of sin from revealing himself. For while the power of the state continued in the hands of the heathen rulers, and while they employed that power in persecuting the Christians, the corrupt doctrines and practices introduced by the false teachers did not spread so fast as they would otherwise have done. At least, they were not produced to public view as the decions of heaven, to which all men were bound to pay implicit obedience. But after the heathen magistrates were taken out of the way by the conversion of Constantine, and after he and his successors called the Christian bishops to meet in general councils, and enforced their assumption of divine authority by the civil power, then did they in these councils arrogate to themselves the right of establishing what articles of faith and discipline they thought proper, and of anathematizing all who rejected their decrees: a claim which, in after-times, the bishops of Rome transferred from general councils to themselves.

"It was in this period that the worship of saints, and angels, and images, was introduced; celibacy was praised as the highest piety; meats of certain kinds were prohibited; and a variety of superstitious mortifications of the body were enjoined, by the decrees of councils, in opposition to the express laws of God.

"In this period, likewise, idolatry and superstition were recommended to the people by false miracles, and by every deceit which wickedness could suggest; such as the miraculous cures pretended to be performed by the bones and other relics of the martyrs, in order to induce the ignorant vulgar to worship them as mediators: the feigned vision of angels, who they said had appeared to this or that hermit, to recommend celibacy, fastings, mortification of the body, and living in solitude: the apparition of souls from purgatory, who begged that certain superstitions might be practised for delivering them from that confinement. By all which, those assemblies of ecclesiastics, who by their decrees enjoined these corrupt practices, showed themselves to be the *man of sin* and *lawless one* in his first form, whose coming was to be with all power, and signs, and miracles of falsehood, and who opposed every one that is called God, or an object of worship. For these general councils, by introducing the worship of saints and angels, robbed God of the worship due to him; and by substituting saints and angels as mediators, in the place of Christ, they degraded him from his office of mediator, or rendered it altogether useless.

"However, though they thus opposed God and Christ by their unrighteous decrees, they did not yet *exalt themselves* above every one who is called God, or an object of worship. Neither did they yet sit in the temple of God, as God, and openly show themselves to be God. These blasphemous extravagances were to be acted in after-times, by a number of par-

ticular persons in succession ; I mean by the bishops of Rome, after the power of the Christian Roman emperors, and of the magistrates under them, should be taken out of the way. For the bishops of that see, having very early obtained from the Christian emperors decrees in their own favor, soon raised themselves above all other bishops ; and by a variety of artifices, made the authority and influence of the whole body of the clergy centre in themselves : and claimed that infallible authority, which was formerly exercised by general councils, of making articles of faith, and of establishing rules of discipline, for the whole Christian community, and of determining in the last resort all differences among the clergy, and of anathametizing every one who did not submit to their unrighteous decisions. In this manner did the bishops of Rome establish in their own persons a spiritual dominion over the whole Christian world. But not content with this height of power, by dexterously employing the credit and influence which the ecclesiastics, now devoted to their will, had over the laity in all the countries where they lived, they interfered in many civil matters also, till at length they reared that intolerable fabric of spiritual and civil tyranny conjoined, whereby the understandings, the persons, and the properties, not of the laity only, but of the clergy themselves, have for a long time been most grievously enthralled, in all the countries where Christianity was professed.

" This height, however, of spiritual and civil power united, the bishops of Rome did not attain, till, as the apostle foretold, *that which restrained* was taken out of the way ; or till an end was put to the authority of the Roman emperors in the west, by the inroads of the barbarous nations ; and more especially till the western empire was broken into the ten kingdoms prefigured in Daniel's visions by the ten horns of the fourth beast. For then it was that the bishops of Rome made themselves the sovereigns of Rome and of its territory, and so became the little horn which Daniel beheld coming up among the ten horns, and which had *the eyes of a man, and a mouth speaking great things*, to show that this dominion was founded in the deepest policy, and that its strength consisted in the bulls, excommunications, and anathemas which, with intolerable audacity, it uttered against all who opposed its usurpations. And in process of time the bishops of Rome, having got possession of three of the kingdoms into which the western empire was broken, signified by three of the horns of Daniel's fourth beast being plucked up by the roots before the little horn, they called themselves *the Vicars of Christ*, on pretense that Christ had transferred his whole authority to them.

" They also thought to change times and laws, as Daniel foretold. For, as the vicars of Christ, they assumed the power of saving and damning men, at their own pleasure, and altered the terms of salvation, making it depend, not on faith and holiness, but on the superstitious practices which they had established ; and sold the pardon of sins past, and even the liberty of sinning in future, for money. Moreover, they openly made war with the saints, who resisted their corrupt doctrines and practices, and prevailed against them, and wore out the saints of the Most High ; for by the cruel and bloody persecutions which they obliged the princes who acknowledged their authority to carry on against those who adhered to the pure doctrine and worship of Christ, they destroyed incredible numbers of them. Nay, by the terrors of their excommunications and interdicts, they forced even the most powerful sovereigns to bend their yoke. Thus *with their mouth did they speak very great things*. At length, they assumed the right of conferring kingdoms and of deposing princes ; and actually deposed some, with the help of the potentates of their communion, who put their mandates in execution.

" Lastly, to render this exercise of their tyranny the more effectual, they arrogated the power of loosing subjects from their oaths of allegiance ; whereby they made void the most sacred of all moral obligations, the obligation of oaths. But this impious scheme of false doctrine, and the spiritual tyranny built thereon, agreeably to the predictions of the prophet Daniel and of the apostle Paul, began at the Reformation to be consumed by the breath of the Lord's mouth ; that is, by the Scriptures put into the hands of the laity, and by the preaching of true doctrine out of the Scriptures.

" Upon the whole, I think every impartial person who attentively considers the foregoing sketch, must be sensible that in the bishops of Rome all the characters and actions ascribed by Daniel to *the little horn* and by Paul to *the man of sin* and *the lawless one*, are clearly united. For, according to the strong working of Satan, with all power, and signs, and miracles of

falsehood, they have opposed Christ, and exalted themselves above all that is called God, or an object of worship; and have long sat in the temple of God, as God, showing themselves that they are God; that is, they exercise the power and prerogatives of God. And seeing, in the acquisition and exercise of their spiritual tyranny, they have trampled upon all laws human and divine, and have encouraged their votaries in the most enormous acts of wickedness, the Spirit of God hath, with the greatest propriety, given them the appellations of *the man of sin*, *the son of perdition*, and *the lawless one*. Farther, as it is said that the man of sin was to *be revealed in his season*, there can be little doubt that the dark ages, in which all learning was overturned by the irruption of the northern barbarians, were the season allotted to the man of sin for revealing himself. Accordingly, we know that in these ages, the corruptions of Christianity and the usurpations of the clergy were carried to the greatest height. In short, the annals of the world cannot produce persons and events, to which the things written in this passage can be applied with so much fitness, as to the bishops of Rome. Why then should we be in any doubt concerning the interpretation and application of this famous prophecy?"

THE CHURCH OF ROME AND THE APOCALYPTIC BABYLON IDENTICAL.

The January number of the *London Protestant Magazine* contains an interesting article on the subject of "The Seven-Hilled City and its Doom," from which we take the following paragraph, extracted by the editor, from the Lectures on the Apocalypse delivered by the Rev. Canon Wordsworth before the University of Cambridge. Having disposed of some other matters, the lecturer says:—

"But now take the other alternative. Let the claims of the Church of Rome be *unfounded*; then there is no medium, they are nothing short of blasphemy, for they are claims to Infallibility, Indefectibility, and Universal Dominion, which are attributes of God alone. And now again we open the Apocalypse. What do we find there? We see there a city portrayed, a great city—*the* Great City, the Queen of the Earth when St. John wrote, the City on Seven Hills—the City of *Rome*. At Rome, then, we are placed by St. John. We stand *there* by his side. This city is represented as a woman—it is called the Harlot. It is contrasted with the woman in the wilderness, the future *bride* of heaven; that is, with the faithful Church, now sojourning here, and to be glorified hereafter. The harlot persecutes with the power of the dragon; the bride is persecuted by the dragon; the harlot is arrayed in scarlet, the bride in white; the harlot sinks to hell, the bride ascends to heaven. The bride is the faithful Church; the harlot, contrasted with her, is a faithless *Church*. The *city*, then, which is called a harlot, is a faithless *Church*, and *that city is Rome*. This harlot city is represented as seated upon *many waters*, which are *peoples*, and *nations*, and *tongues*. Kings give their power to her, and commit fornication with her. She vaunts that she is a queen for ever. Thus she is displayed as claiming a double supremacy.

"Now, look at *Rome*. *She*, she *alone* of all the cities that are, or ever have been, asserts universal supremacy, spiritual and temporal. She wields two swords. She wears two diadems. And she has claimed this double power for more than a thousand years. 'Ruler of the World,' 'Universal Pastor,' these are the titles of her Pontiff. She boasts that she is the Catholic Church; that she is *alone, and none beside* her, on the earth. She affirms that her light will never be dim, her candlestick never be removed. And yet she teaches strange doctrines. She

has broken her plighted troth, and forgotten the love of her espousals. She has been untrue to God. She has put on the scarlet robe, and gaudy jewels, and bold look of a harlot, and gone after other gods. She canonizes men, and then worships them. She has endeavored to make the apostles untrue to their Lord, and the blessed Mother of Christ into more than a rival of her Divine Son. She prays to angels, and so would make them instruments of dishonor to the Triune God, before whose glorious Majesty they veil their faces. She deifies the creature, and so defies the Creator. St. John, when he calls us to see the harlot city, the seven-hilled city, fixes her name on her forehead, *Mystery*, to be seen and read by all. And he says, '*Blessed is he that readeth, and they that hear the words of this prophecy.*' Her title is *Mystery*, a secret spell bearing a semblance of sanctity: a solemn rite, which promises bliss to those who are initiated in it; a prodigy inspiring wonder and awe into the mind of St. John; an intricate enigma, requiring for its solution the aid of the Spirit of God. Heathen Rome, slaying the saints, was *no mystery*. Rome, if she becomes *infidel* and persecutes the truth, will be *no mystery*. But a *Christian Church* calling herself the Mother of Christendom, and yet drunken with the blood of saints, this is indeed a *mystery*. *A Christian Church* boasting herself the bride, and *being* the harlot; styling herself Sion, and being Babylon; this is indeed a mystery. A *mystery* indeed it is, that, when she says to all, 'Come unto me,' the voice from *heaven* should cry, 'Come out of her, my people.' A mystery indeed it is, that she who boasts of sanctity should become the habitation of devils; that she who claims to be infallible should be said to corrupt the earth; that a self-named *Mother of Churches* should be called by the Spirit the *Mother of Abominations*; that she who boasts to be indefectible should in one day be destroyed, and that apostles should rejoice at her fall; that she who holds, as she says, in her hands the keys of heaven, should be cast into the lake of fire by Him who has the keys of hell. All this, in truth, is a great, an awful mystery. Nearly eighteen centuries have now passed away since the Holy Spirit declared by the mouth of St. John, that this mystery would be revealed in that city which was then the Queen of the Earth—the city on Seven Hills, the *City of Rome*. The mystery was then dark, dark as midnight—man's eye could not pierce the gloom. The fulfillment of the prophecy seemed improbable, almost impossible. The saints of old could not scrutinize it. The fathers could not penetrate it. Who would believe it now that had not seen the event? Age after age rolled away. The mists which hung over it became less thick. The clouds began to break. Some features of the dark mystery began to appear dimly at first, then more clearly, like mountains at daybreak. Then the form of the mystery became more and more distinct. The Seven Hills, and the woman sitting upon them, became more visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, glittered in the sun. Kings and nations were seen prostrate at her feet, and drinking her cup. Saints were slain by her power. And now the prophecy became clear, clear as noonday; and we tremble with awe at the sight, while the eye reads the inscription emblazoned in large letters, '*Mystery, Babylon the Great,*' written by the hand of St. John, guided by the Spirit of God, on the forehead of the *Church of Rome*."

CATHOLICITY AND PROTESTANTISM IN CANADA.

	Catholics.	Protestants.
Canada, in 1852,	920,000	922,000
Nova Scotia, in 1851,	69,000	187,000
New Brunswick, in 1851,	70,000	123,000
Newfoundland, in 1845,	60,000	40,000
Total.	1,019,000	1,272,000

These were the figures seven or eight years ago, and though there has been a large increase since, it is probable the proportions remain much the same.

FOREIGN FIELD.

SOUTH AMERICA.

Peru.

In the October number of our last volume, we gave to our readers an interesting letter on the subject of the Spanish Colonies in South America, and especially in reference to Peru, from the pen of a gentleman resident at Lima, who had enjoyed unusual advantages for acquiring a thorough knowledge of the matters of which he wrote. From a communication recently received from the same correspondent we submit the following paragraphs, which shed additional light upon the moral, social, and political condition, resources, etc. of that part of our continent, which we are happy to know has begun to attract the attention of the church of Christ among us, as well as that of speculators and adventurers. There are now in our country many young ministers whose thoughts and affections are drawn out strongly to South America. They look to it, and very justly, as a missionary field of great importance and much promise. We hope their numbers will rapidly increase, so that as the doors of usefulness are opened they may be entered by zealous and competent laborers, and that the millions of people there who are now the servants of the "man of sin," may be reclaimed and become the freemen of the Lord Jesus Christ.

Having spoken of various matters in relation to things in the country prior to and at the coming of the Spaniards, the writer says:—

"The introduction of Roman Catholicism into these countries has been pretty effectual, so far as the Indians could be got at and conquered by the Spaniards. But to accomplish this the conquerors used much cunning. For example, the feast days of the church were, many of them, made to fall upon the old feast days of the worshipers of the sun. And up to the present time, so that the Indian comes to the church in the morning, he may go to any enjoyment afterward. Here, in the interior, even now, on such days, the Indians, after church, go to dancing, singing, eating, drinking, and frolicking, and usually they will be joined by their priest—the whole ending in a grand drinking frolic.

"'*The church*' has never felt that she was called upon to teach these natives either to read or write. The extent of their educating usually has been only to the richer whites, or Creoles, and this for the purpose of making teachers in the church. This education, of course, was limited; for the policy of Spain, as it is now in Cuba, was and is to keep the Creole down—to give him no offices of any kind, these all being filled from home, so that there may be no sympathy for the colony at the expense of Spain.

"When the Creoles commenced their struggle for independence, they were shamefully treated by the Spanish rulers in the colonies. They made treaties—solemn ones, and having got the Creole thus in their hands, they at once broke the treaties, and destroyed all the leading inhabitants of any conquered province or town. This made the war a horrid one, and one that brought out all the bad passions of the heart. Of course, when they secured their independence, they had no wish to save their enemy. The consequence was, that all the old Spaniards had to run or be destroyed. In these were found nearly all the education, much of the wealth and refinement, and all their old rulers. The Creole was poorly educated so as in any way to replace these. Thus we see that not only were these people first of a sad stamp, but that when they gained their independence they again weeded out and destroyed their great sources of prosperity by driving out of their countries many of their best inhabitants and much acquired wealth, the which they could ill afford to

lose. The agriculture and mining of Peru has never recovered this blow. The Creole has not the patient perseverance of the old Spaniard, He has more of the happy-go-lucky feeling of the Indian. He is fond of his ease and pleasure, to secure which nothing in the way of conscience will stop him. Work! He work? not he. This is for Negroes and Indians. For the white to work is at once thought degrading, although the party may not know where they are to find their bread for the day.

"The army, navy, a government office, a priest, lawyer, or gentleman, is the choice of these Creoles. You see some of them shop-keepers, mechanics, or farmers, but these are not of the better classes. They are addicted to all sorts of vices, which they commence at an extremely early age—as soon as they have any enjoyment in indulging the same. They are extremely fond of dress and show, fond of the opera, theatre, bull-fight, dance, but more fond of gambling and the opposite sex. Such habits of expense they indulge so long as they have the means or the credit to get them, and when these give out, the idea of going to work is never thought of, but they lean upon some more fortunate relation or friend, and hope for some one to want their services in a revolution, or a job of some kind, about the which they are far from particular, for few of them, male or female, are troubled with much conscience. These feelings, and such needy circumstances, lead to most of the South American revolutions.

"It is a singular fact that the people of Peru seem to have no love of country—no pride of country. To see one of them do any disinterested act for their country is a thing hardly known; but to rob her they are all ready, and thus, perhaps, there are next to none of the public officers of Peru that are not to be approached, in some shape, through them or their friends, to betray their trust. Such a life leads to expenses beyond their incomes, and thus their wants lead them to these malpractices, for, as I have before said, they are extravagant in their habits. The courts of law are a by-word for honesty or dishonesty, and the Government officials worse, if anything can be done so as not to be found out.

"Peru has a splendid income from her guano, (some ten or twelve millions per annum,)—half their expenses—a thing that costs them nothing but to dig it and put it on ship-board. Yet all these proceeds of years of sales have found the country more in debt than formerly, and with very little to show—not a public building, a road, bridge, or anything, saving a few useless men-of-war steamers, which they would be far better without, as they ferment or sustain revolutions, for the party holding their largest one kept this country in revolution, of late, a year or more, as she commanded the ports and the coast.

"These revolutions use up all their income, for in these there are 'pickings,' and in these disturbed times all have a chance to rob. What leads to these? Just whether Tom or Jim shall, with their separate friends, be in power, and have the patronage, and pickings, and stealings. Love of country, or a desire of her prosperity, seems out of the question. All they have here their old Spanish enemies left them. They do nothing, not even to keeping up and in order what they inherited.

"From the foregoing, we see the fruits of the teaching of the Roman Catholic church. The church here, in Peru, is rich. She went on getting richer, till, some few years ago, Congress passed a law that no bequests made by dying people to the church, convents, etc., should be legal. This was a strong blow to the influence of the clergy. There is now a strong party here that advocate the taking of this property from the church and convents, and then putting the clergy upon the public treasury, and compelling them to perform all their duties free of fees, which now are so exorbitant that many—the greater part of the lowest class of the

Indians particularly—do not go to them even for the marriage ceremony. They just seek their companion, and live without the priest's blessing. There is a growing dislike here to the convents and monasteries, so much so, that now it is difficult for them to keep up the number in each that the law requires in order to continue to hold their property. The sad lives of the monks have led to this result. The priests here are, perhaps, the most corrupt of any to be found in any part of the Catholic world.

Having spoken of the Republic as a military despotism, and of the influence of Romish priests in the popular elections, and particularly in the election of 1856, the writer proceeds thus:

"Castillia is a man of half Spanish and half Indian blood, and, from a soldier of the Spanish army, has risen to the presidency here, having served his term out some years ago, and is the only one that has ever done so since their independence. He is a man of courage and strong will, and is much feared, and, we think, really has the prosperity of the country at heart. Echenique, the President succeeding Castillia's first term, was a weak man and let bad men round him do many sad things. Castillia seeing this, finally raised the standard of revolution against him, and after a long struggle upset Echenique. During this struggle, Echenique, wanting men, offered to all slaves that would enter the army and serve for a time, their freedom. Castillia, to outbid him in this, declared all slaves at once free. There were some 14,000 of them paid for by the Government at nominally $300 per head, one-third in cash and two-thirds in Government paper. Further than this, the Indians here, from the early times of Spanish rule, had all paid a head-tax of some $10 to $17 each; this Castillia, at about the same time that he abolished slavery, also abolished. These two moves were strong bids for popularity, and of course the Indians and negroes will go to the death to serve Castillia. Another thing adapted to help Castillia, is that since the taking of Arequipa, the public bonds here have gone up in price some 25 to 30 per cent., some more than this. This will make all monied men feel that he is their man. This class of men, I hear, also have said to him that if he will allow the funding of Vivanias and other bonds, they will all go for him: should he consent to this, his election may be considered safe so far as we can now see.

"This election is interesting, from the influence it promises upon the future policy of Peru. Should the church be shorn of its strength, and should this lead to more liberal measures, there may be *some* hope that these people may see better days. . . The breaking up of the clergy or exclusive Roman Catholic church in New-Granada, is setting an example to these other states; and as public sentiment changes, politicians will soon take advantage of this and decrease the influence of 'the church' which has so long reigned supreme here, for they have great influence upon the elections in the interior, where people are ignorant and the priest, perhaps, the only one in the village fit to manage an election. The first moment the Government is 'hard up' for funds, the church property and that of the convents will stand a chance of confiscation, and public sentiment will justify the act.

"*Education*.—This, as I have before said, has never received great attention here. There is one college for the education of priests, in the charge of the Archbishop, and there are other colleges, but none of them where anything more than a quite ordinary education can be acquired. Private schools for the older boys or girls there are next to none.

"*Society*.—This, in Lima, is various. If once a stranger is introduced into a Spanish family, they are always pleased to see him. They are not 'dinner-giving,' nor do they furnish any refreshments usually, unless it may be a cup of tea. They are

fond of music, though no great performers. Pianos are plenty, as also are guitars; dancing they are very fond of; theatre, opera, bull-fights, cock-pit, and 'church' holidays, making up their days and nights in a great measure. Reading is little practiced, for they have but few books, and they are usually of old monkish stuff or expensive imported ones. The males of the family spend little of their leisure time at home. The females are quick, bright, lively, and fond of conversation; they are extravagantly fond of dress and have a nice taste, and some of the richest goods that France produces find large sale here. The men are far less interesting than the women, for they commence their vicious courses at an extremely early age, for they are forced out of their homes when evening comes, and this leads them to seek their pleasures out of the family circle, as their fathers do. This leaves the women to seek such society as they can find, often leading to sad results; but if these women could only get good, strong, home, faithful husbands, they would, with education, be an honor to their sex in any country. But the men are perhaps as corrupt a race as christendom can produce; they are proud, ignorant, shiftless, and lazy. Having expensive habits, they do not scruple as to the manner of acquiring the means of gratifying their desires. They generally keep clear of the church during their active days, but are apt to become bigots in their old age. The women are the strength of the 'church,' but the coming in of foreigners is striking at the root of this.

"*Foreigners.*—There are now some 15,000 to 20,000 of these in Peru, of whom 10,000 are Italians, 2,500 Germans, 2,500 French, 1,000 each of English and American, etc. There may be 10,000 Chinese and 25,000 or 30,000 Negroes. These with the Spanish and Indian blood, are making up perhaps as mixed a race as can easily be found at any other point.

"*Commerce.*—Their exports are guano, saltpetre, wool, bar silver, hides, skins, sugar, tobacco, etc. and may amount to some 20,000,000 to 25,000,000, and their imports probably, with their Government expenses abroad, exceed their exports. Nearly the whole of the foreign trade is in the hands of foreign houses and done by their capital. The retail trade, the best of it, is also mostly in the hands of the French, though there are some Germans, etc. and some of the natives engaged in it.

"*Mechanics.*—These are also, the best of them, foreigners, who get large wages for little work.

"*Manufactures.*—These are small: boots, hats, furniture, with some coarse woolens by the Indians, comprise most of these, so that nearly all they use for dress, ornament, and sleeping, are from abroad. Foreign commercial houses stand high among the natives: they will trust us with anything, while they are mighty shy of each other.

"*Mines.*—These formerly were of great richness, and are so still; but their constant revolutions, the scarcity of labor, and the want of capital and industry, has decreased the productions of all their mines to perhaps four millions of dollars. Gold is scarcely sought for now.

"*Agriculture.*—This has never recovered the wars of their independence, but has, on the contrary gone on decreasing for want of labor and industry. The liberating of their slaves has given another hard hit at this. They are now permitting in free, flour, lard, butter, salt meat, sugar, etc. being short of them. All the flour used in Lima, and in many other parts of Peru, is imported—mostly from Chili now, but ere long, will come from California; and yet here in the sight of Lima are fine lands actually lying waste, while all sorts of vegetables, fruits, food for cattle, Indian corn, etc, are dearer here than in any capital in Europe. There are probably 20,000 souls in Lima that have not the means of purchasing their dinners to-day. The great want is, first, industry, then water or irrigation, then laborers and their capital, to stop these anomalies. The Indians, Negroes, and

Chinese are the workmen upon land, and also the laborers in and about the cities, ships, etc. The fishermen are Indians, and they usually supply the fish and attend to the markets: many of them are also small tradesmen, mechanics, sailors, boatmen, etc.

"*Army and Navy.*—The army here, in time of peace, is composed of some 6,000 men, mostly of Indians, and some few Negroes, officered by whites and Indians. They have officers enough under pay for the army of England, I was about to say. The Indians fight well when their officers will lead them into it; but this they reluctantly do, for they do not enter the army to fight, but for the position it gives them. They have not credit for much courage. Their fighting is done more with ounces of *gold*, than ounces of *lead*, for in their revolutions there is not apt to be much blood shed. Their pay is large, much larger than in Europe or the United States.

"Their navy is principally comprised of steamers, they having some eight or ten, two of which are frigates, built in England. They are of great expense, and no earthly use, for they have no external enemy. Their only use, as well as that of the army, is to get up revolutions and destroy the prosperity, and keep back their country. The loss to the farmers is serious in having so many laboring men taken from them for the army and navy, and the expenses of the two to the country, one quarter of their income or more.

"*Government.*—This is usually a military despotism, which they flatter themselves is a republic. They have had more constitutions since their independence, than France in a century, but none of them are executed when they are found not to suit the moment. As I have before shown, these people have no political education, and therefore they just copy more or less after their Spanish colonial days. Their object is not to improve and better their country, but those that seek power have to pay dear to get it; and having got it, they take care to repay themselves; but such are their habits that they soon part with such gains. One party is driven out by the other; one comes in poor and soon gets fat; but in the meantime the outs are getting poor in means and in credit, and get desperate and kick up a muss, and get in again, all for their good selves, and nothing for the country. The curse of Peru is their military, and their exclusive Roman church, and so long as these last, there is poor hope of improvement. I fear the military will last as long as their guano lasts, and that may be for this or the most of this century. With this guano income the Government of the day can purchase all they want, such as congress, etc. They exported 500,000 register tons of guano last year, worth some $12,000,000. All went in foreign ships, of which American ships took more than half of the whole.

"*Press.*—There is but one daily paper in Lima, and this is one of the most scandalous prints in Spanish America. It is small and has no editorials, and there are in it no discussions of great principles, and not overmuch of what is going on in other countries, saving with the gloss to suit their old worn-out thoughts formed some 150 to 200 years ago, the which they have as yet no great desire to change. This costs about as much as the *London Times*. The press is under a certain sort of censorship, for any writer can be demanded to be exposed and punished, if he steps out of the right course. We have no periodicals here.

"*Population.*—There has been no census taken here worthy of trust for many years, but we suppose there are in the civilized parts of Peru (in many parts on the east of the Andes, as yet, only wild Indians are found) some two millions of all, Indians and whites, etc. and it is supposed of these not over one-third have white blood in them; of course, those with white blood usually are the most influential, wealthy, and better educated. The proportion of pure whites is small, and mostly found in large towns. Lima is supposed to have 100,000 souls, (of her births more than

half are illegitimate by their own tables!) Arequipa has some 40,000, Cusco probably more; Tacua, Tujillo, Piura, Puna, etc. may have 10,000 or 12,000 each; Callao has some 15,000 to 20,000.

"*Hospitals.*—These, as in all Catholic countries, are large and much used; for the poor here think nothing of saving for a day of illness, as the moment they are ill they start for one of these hospitals, which are supported by the Beneficiencia, a charitable society here, that has an immense capital of the bequests of the charitable, and said to have an income of $350,000 per annum.

"*Churches and Convents.*—There are said to be eighty places of worship here in Lima. The churches are very large, as are the convents, and they are each rich. Some of these convents would house the army of Peru. All these were the works of the old Spaniards of centuries ago. They are like all Spanish churches; the Moorish style predominates.

(To be continued.)

FRANCE.

CENTRAL PROTESTANT SOCIETY—PARIS.

The kingdom of Christ comes not with observation, but labors in its behalf are not in vain—liberty of conscience and worship but little known or enjoyed—Romish priests and local officers the chief sources of persecution—Protestant churches recognized by the State, not free from persecution—often closed, and their schools shut up and worship prohibited—a case of much interest—Five mission stations—Estissac, Fresnoy-le-Grand, Grougies, Elbeuf, St. Opportune—persecutions—religious awakenings, schools, improvements in morals—six new stations ought to be established.

"BATIGNOLLES, Nov. 24, 1858.

"REV. DR. FAIRCHILD.

"DEAR BROTHER:—Since our last communications, no events of extraordinary importance have occurred in our Society's field of labor. In a country like ours, given up, on the one hand, to indifference and unbelief, and on the other, to the superstitious influences of the Roman church, we could not expect that the kingdom of Christ would come with observation, and make very rapid progress. The spirit of grace which has just been manifested among you in so marvelous a manner, has not yet come to quicken the dry bones which cover the soil of France. But God is faithful. His promises are '*yea* and *amen*' to them that believe, and the day will arrive, we are confidently assured, when it will be confessed that the prayers and toils of his servants have not been in vain; and even now we are receiving from his kindness precious encouragements, for which you will join with us in giving him thanks.

"You are aware that the liberty of conscience which we enjoy in France is not so complete as that to which you are accustomed. It is written in our laws, but it has not yet taken its appropriate place in our habits and usages; and in the presence of the Roman clergy, intolerant wherever they rule, we are often obliged to struggle for the defense of our rights. These difficulties do not proceed from any ill will on the part of the Government; but the local magistrates, influenced too often by the priests and the bishops, imagine that they are serving the interests of religion, in consideration of public order, by opposing the preaching of the Gospel and the free celebration of our worship. Our brethren of the independent churches have had, in more than one respect, to suffer from these trammels; but our churches, though recognized by the State, have not fared much better. Our churches and our schools are also closed, and our assemblies for worship, in many places, are prohibited. Meanwhile, the partial triumphs which the enemies of our faith thus achieve, sometimes turn to their own confusion; of this, a fact which recently took place in the north of France affords proof:—

"Some Protestants living in the city of Maubeuge (Department du Nord) met together on the 22d of August last for public worship, under the direction of a pastor sent by the consistory of Lille

They had obtained authority to this effect from the mayor of the city, but had not sought that of the Prefect of the Department. Now, for the defect of this formality to which we believe we are not obliged to conform, a commissary of the police came, in the midst of the service, to summon our brethren to separate; then, after some remarks on their part, *the pastor and two other persons were arrested and conducted to prison.* This made a great sensation in the town, and the Sub-Prefect of the district, fearing doubtless the bad effect of the measure, on the same evening sent an order to restore the prisoners to liberty. But these refused to leave, saying that as they had been incarcerated contrary to law, they had a right to demand a public reparation. Among these was a sub-commissary of stores, (a somewhat high grade in our army.) This officer, formerly a Roman Catholic but now heartily converted to the truth, displayed on this occasion, an unshaken firmness. In spite of all the means used to induce them to quit, our brethren remained four days in prison, and at last left only by yielding to force. This firmness produced an excellent impression on the public; and the sub-commissary, far from being condemned for his courageous resistance, has been promoted. There is reason to hope that the result of this affair will be the establishment of regular worship at Maubeuge.

"A short notice which we have just published, a copy of which we send you in this letter, will place before you some of the latest news that we have received from the agents of the Society. We will add thereto some more particular details in relation to the five stations in which your Society has promised to take a special interest, viz: those of Estissac, Fresnoy-le-Grand, Grougies, Elbeuf, and St. Opportune. The first of these is at the east, in the Department of Aube; the second and third, in the north, in the Department of Aisne; and the last two, in the north-west, in the Department of Eure et Loire.

"We have only one agent at Estissac, the Pastor Gerber. This church, composed entirely of those who were formerly Roman Catholics, has been, and still is, very much tried. Under the pretense that it originated rather from a political than from a religious movement, but in reality because its formation has been richly blessed, the Roman clergy, the local authorities, have made vehement opposition to it, and a church, built at great expense, has not yet been opened. Some of the members, 'who were not of us,' in consequence of these obstacles, 'concerning faith have made shipwreck,' but the greater part have valiently endured the trial. The notice hereto annexed will inform you of what Mr. Gerber says of them. We will add, that the meetings which were held in the house of this pastor manifest a deep interest. Not being able, in order to keep within the terms of the law, to convene all the faithful at one time, he receives them in successive groups; so that on Sunday, from 11 o'clock in the morning until 11 o'clock at night, there is at his house a succession of small assemblies, at which they pray, and sing, and read the Scriptures. It is with difficulty that the pastor can, during this interval, take hasty meal; and some of his assistants, having taken theirs with equal haste, return again to take part in these sacred services. From time to time, especially at the great festivals, carriages are provided to carry a number of the faithful to the evangelical church at Troyes, situated about seven leagues from Estissac.

"The stations of Fresnoy-le-Grand and of Grougies, being contiguous and similarly situated in the midst of a population entirely Roman Catholic, at least in name, present nearly the same characteristics. The Society employs here two pastors, one evangelist, one male and two female teachers. These two enterprises are prosperous, and continue to extend so much that it seems to be necessary to place a third pastor there. Grougies has but one out-station (Mennesret,) but

Fresnoy has five, viz: Bohain, Fonsomme, Fienlaines, Montigny, and Fontaine-notre-Dame. The last two are quite recent establishments, and give promise of great success. The preaching of the Gospel is much enjoyed there, and many souls to whom it is proclaimed appear to be open to gracious influences. It is especially in view of these new undertakings that we feel the need of a third pastor. In fine, there is in this part of our field of labor encouragement and blessing from the Lord. Not only has the number of adherents increased, but what is far more important, the Gospel has exerted a manifest influence in the improvement of morals. Impurity and drunkenness, which, before the awakening, were the prevailing vices of this ignorant population, begin to lose their power; and these effects are so clearly due, under God, to the labors of the Society, that when any one of those who have attended our worship has unhappily relapsed into these sins, it is said of him, even among those who are without, that he has ceased to be a Protestant.

"The church at Elbeuf, composed also chiefly of those who were formerly Roman Catholics, has suffered much from the want of a pastor. Notwithstanding all our efforts, we have not been able to secure for it the services of any one, in consequence of the great lack of ministers of the Gospel which our churches experience. At present, however, we think we can rely on a young brother who has already devoted some months to this very interesting flock. The pastors and the evangelists who come meanwhile to celebrate divine worship at Elbeuf, continue to be edified by the faith, the religious life, and the steadfastness in the ways of the Lord which characterize this work. We have there, besides the pastor, one male and one female teacher, with two schools which are very well attended. Elbeuf is still worthy of the interest which we have solicited of you, and which you have granted to us in its behalf. It is a living testimony of the power of the Gospel among us.

"We will say the same of St. Opportune, lying seven leagues beyond, almost the entire population of which, as you know, is interested in the Gospel. The evangelist whom we sustain there, who is also a teacher, has not been able, owing to a prolonged opposition, to open a public school; but he goes from house to house to give his instructions to children and to families. His wife performs the duties of female teacher for the little girls. To this station is annexed an out-station by the name of Fumechon, where quite a number of families have received with joy the good news of free salvation.

"Such, much respected brother, is the aspect of the five stations for which we have asked, and already many times received, your fraternal aid. Our report of this year, and the little notice hereto appended, will inform you that at other points also God is granting us precious encouragements. We could do much more for the advancement of his kingdom, if our resources were more abundant. We entreat of you, at this time, the means of establishing at least six new stations, some of which are very important. It is sad thus to leave so many things undone in the vineyard of the Lord. We beseech all our friends, and your Society in particular, to come to our aid. We believe that the money is well invested which has for its object the evangelization of France. Permit us to add, in conclusion, that our Society ought to have, from this time to the 1st of April, at least 50,000 francs, in order to be able to meet the demands that are made upon it.

"Accept, respected brother, the assurance of our affectionate and sincere regard in Jesus Christ our Lord.

"For the permanent commission.

"L. VERNES."

THE FOREIGN EVANGELICAL SOCIETY OF FRANCE IN GREAT NEED OF AID.

We earnestly commend the perusal of the following document to the friends of the Redeemer, and beg for

aid for those brethren represented in it:

"PARIS, December 15, 1858.

"MONSIEUR FAIRCHILD:

"'Always the same cry of distress at the same time.' This is what you will doubtless say when you receive this urgent appeal of the Evangelical Society of France, which is, as it were, a postscript of the last report, that has just been published, and you received a few days ago.

"Very well. So it is—we confess it. Our Society is again knocking at your door with importunity and in the name of God. For it is not *our* work in which it is concerned, but *His;* His, by the object aimed at—His, by the results secured. We cannot then abandon it, even when financial difficulties overwhelm us, as they do at this moment. If we had listened to the counsels of worldly prudence, the Evangelical Society of France would long ago have ceased to exist. Consider, also, the number of souls actually saved, who would not have been saved, and tell me if Christians can assume such a responsibility. Indeed if, foreseeing three months ago the return of the crisis which, in December, reduced us to such painful extremities, we had closed our chapels and dismissed our agents, we would not have importuned you to-day. But is not this importunity far better than the desolating news of the winding up of our Society, for all those who take to heart the interests of the Gospel among us? Let those who, perhaps, blame us, ask themselves if they could have had the courage to withhold the bread of life from so many perishing souls? No; they could not have done it. They would have relied, as we do, on God and their brethren. Should this be the time to suspend labors that have been so richly blessed? No one can deny, that never since its origin has Evangelical Protestantism been so favorably held in the public estimation in this country. Recent discussions have shaken the opposite faith from its very foundations. We can say that the furrows are widely opened to receive the seed. And should any one talk to us of withdrawing? Could any one wish us to abandon those faithful populations of Haute-Vienne, whose constancy nothing has shaken? Could they wish us to detach ourselves from infant churches established elsewhere, and which may become centres of light for the surrounding country? Could they wish us to close the chapels and the schools in the faubourgs (outskirts) of Paris, where serious hearers and children meet in crowds, yielding to the power of the Gospel—in these faubourgs where we have seen a nucleus of sincere Christians established? To put these questions is to answer them.

"As we have shown in our Report of the 1st of November, our deficit amounted at that time to 68,800 francs. Some returns made since then have reduced it to 60,000 francs. But we have to pay more than 10,000 francs this month, and the engagements for which we will have to provide from now to the 15th of April next, the end of the current financial year, exceed 45,000 francs. We therefore need 115,000 francs to meet our expenses, and this situation of our affairs fully justifies the appeal which we now make.

"It might seem to some of our friends that these financial crises are less painful, less difficult for us to meet, even on the score of their repetition. This would be a great mistake. This return of crises is a return of trials, which are aggravated by their renewal. We fear to weary our brethren. Oh! if they knew our anxieties,—anxieties augmented by our conviction of the glory of the work, they would not become weary. We ask them, before God, generously to sustain yet once more this blessed work which is confided to us, and which is theirs also, by reason of their past sacrifices, and we beg them to reply as soon as possible to our pressing request; for in this case promptness is the condition of deliverance.

"Accept the expression of our affectionate and respectful Christian sentiments.

"In the name of the Committee of the Evangelical Society of France,

"V. DE PRESSENSE."

IRELAND—A SUNDAY SCENE.

A raffle for a cow continued two Sundays —Romish priests preside—a Roman Catholic court approves of the procedure—some of the people disapprove of it.

One of the tendencies of Romanism is to destroy in the public mind, where it obtains, all proper regard for the Sabbath. It usually converts that sacred day into an occasion of more than ordinary dissipation. The priests of that religion are not only the abettors of, but foremost in the work of its desecration. Where Protestant influences are strong, the more gross violations of the day are not ventured upon, but where Romanism is dominant—is the religion of the land—as in South America, Mexico, Spain, Portugal, or Italy, there is practically little of the Sabbath, as enjoined in the Scriptures, known to the people.

Even in Ireland, notwithstanding the influence of the Protestant Government of England, the Sabbath, in the Roman Catholic districts, is greatly desecrated. Drinking, dancing, gambling, fighting, and carousing in general, are not unfrequently Sabbath scenes, connected with Romish chapels or churches.

One of the missionaries sustained by the Board in that island, in a recent report, says:

"I asked why the priests did not preach against Sabbath desecration, which is so very general in the country. 'O, sir, it would not be fair to hinder the poor people who are working hard all the week from amusing themselves on Sunday.' I cited the commandment regarding the Sabbath, and showed the evil effects resulting from ignorance of the Scriptures. I referred to a raffle which was held at the chapel of Craughwell on Sunday, the 12th inst. and again on Sunday, the 19th, for a cow, the property of one of the priests. They admitted that the raffle was held at the chapel, and that the priests presided over it, but said—

"'Sure it could be no harm, as the profits of the raffle were to go to the chapel.' One of them, more intelligent than the others, said, 'It is a breach of the Sabbath, and there is no use in trying to excuse it.' 'I wonder, said another, that the priests would do it, for, sure enough, it is a breach of the Sabbath.'"

We add the following postscript, viz:

"P. S.—Some circumstances have taken place in this district, within the past month, which reflect very little credit on the Church of Rome, and which are felt, I am sure, by at least, the intelligent portion of the people. The first to which I allude is that of the raffle mentioned in my journal. It was held publicly at the chapel for two successive Sundays. Immediately after the celebration of mass, priests and people adjourned to a corner of the chapel yard, and commenced raffling for a cow, the property of one of the priests. The raffle continued to a late hour on Sunday evening, the 12th, when the congregation was dismissed, with directions to go home quietly, without fighting or getting drunk, and to assemble on the following Sabbath to finish the raffle. Accordingly, on Sunday, the 19th, the raffle was renewed, when the cow was disposed of to considerable advantage, realizing, I am informed, upwards of £30. On the petty sessions day succeeding the 'raffle' several persons were brought before the magistrates at Ardrahan, charged by the police with a public breach of the peace.

"The police stated that large crowds were assembled, hurling and holding a

dance, and that they issued summonses in obedience to instructions received from the Inspector-General. I was in court myself, anxious to hear how Roman Catholic magistrates would deal with such public desecration of the Sabbath, and never have I witnessed, even among the uneducated masses, a more utter disregard to its sacred claims than was evinced by the magistrates on that occasion. They not only decided that such meetings were not illegal, but expressed *their own sentiments* very freely to police and people. One magistrate designated such charges on the part of the police '*very frivolous*;' another, she resident magistrate, told the people he saw no harm in kicking football, or hurling, or dancing, on Sunday, provided there was no breach of the peace; and, turning to his brother magistrate, he said, 'Surely, we are not going to introduce a *Scotch Sabbath*, so that a man can't whistle.' At this juncture, one of the hurlers called out from the body of the court,' 'Of course, yer honor, it's no harm. Sure, the parish priest himself was with us several Sundays.'

"After leaving court, I heard intelligent Romanists express their disgust at such proceedings, but, with a few exceptions, the court was filled with the poorer classes, who would not find fault with such language."

HOME FIELD.

PITTSBURGH AND ALLEGHANY.

LETTER OF REV. WM. D. ROSSETER.

Three Industrial and four Sunday-schools—ninety teachers and six hundred pupils—encouraging improvement—interesting incidents—demand for such labor.

The following letter is from the pen of the Rev. Mr. ROSSETER, the District Secretary of the Society for the valley of the Ohio and a part of the valley of the Mississippi. The subject to which it relates is one of great interest, and to which he has given much attention, with great advantage to the intellectual as well as moral and religious improvement of large numbers of Papal children throughout the district in which he labors.

Our friends outside of Pittsburgh and Alleghany cities, we are sure, will be glad to see how the good work has progressed in them — to know that from the small beginnings which we recorded a few years since, in connection with the early labors of the Rev. Mr. Sinclair, our first missionary there, and under the superintendence of Mr. Rosseter, there have grown up the Sunday and Industrial schools, that comprise about *six hundred* children, who receive the attentions of nearly *one hundred* competent teachers weekly, or oftener. For their kind co-operation in our peculiar work, we trust that our friends there will receive an ample reward from on high, and that they will hold on their way till all the neglected children are gathered and taught as those now under their instruction. Mr. Rosseter submits what he has to say under the head—

OUR SCHOOLS, AND HELPERS IN THEM.

"The chief instrumentality which the AMERICAN AND FOREIGN CHRISTIAN UNION is using in the prosecution of its high and noble mission, and for the accomplishment of the objects of its institution, is THE SCHOOL. The Mission Sabbath-school, for the purpose of gathering the youth of both sexes together upon the Lord's day solely to instruct them in

Gospel truth; and the Industrial School, in which only the *girls* are convened, which holds its session weekly, and sometimes two or three times a week, to be instructed in sewing, singing, behavior, attire, etc.

"In the inauguration and prosecution of all the missionary efforts of the church of Christ, the children and youth have received especial care, if not the first and most marked attention. Experience and observation have fully demonstrated the utility, indeed the *necessity* of these agencies, in efforts to reach the adult classes —the parents and guardians of the youth. And could the personal history of each of the *thirteen hundred adult converted Roman Catholics*, who have been led to Christ through the instrumentality of the AMERICAN AND FOREIGN CHRISTIAN UNION, be ascertained, I do not doubt but that in the majority of them, at least, it would be found that they were *first* interested in the cause of evangelical religion by the interest taken in their children, or those of their neighbors, manifested in gathering them into Sabbath and industrial schools, and in instructing them in the duties of daily life in the family, in the world, and in relation to God. And I rejoice that the Christian people of some portion of the land are appreciating this fact, and are nobly aiding our missionaries in this department of Christian labor. May the numbers of such be greatly increased!

"The readers of the Magazine know that in connection with the missions of the AMERICAN AND FOREIGN CHRISTIAN UNION in the cities of Pittsburgh and Allegheny, Pennsylvania, there have been established *four Sabbath* and *three Industrial* schools. A late visit of the writer to these cities has impressed him more than ever with a sense of the utility and importance of these educational institutions, as a means to the successful prosecution of the work of this Society; and he has thought that a brief account of these institutions would interest the readers of the 'UNION,' and might induce other communities to go and 'do likewise.'

"In these three Industrial schools, above alluded to, which are exclusively for girls, are gathered over *six hundred*, a large proportion of whom are the children of Roman Catholics.

"The *first* effort, in their inception, was to secure the co-operation of a number of Christian females to undertake the instruction of as many as could be gathered together, once a week, for such purpose: it was *then* the duty of the Missionary to visit the parents and obtain their consent to the attendance of their daughters. A place accessible and convenient was then to be procured where the schools might be held; and, at last, kind friends of the mercantile classes were to be solicited for contributions of thread, needles, thimbles, remnants of calico, cotton cloth, etc., with which to commence the work.

"The next and most important step was to secure the services of a lady for each school, of great energy of character, with an aptitude for government, instruction, singing, etc., to assume the chief direction thereof.

"All this was done, and well done, in the cities named. A band of nobler, more indefatigable and persevering Christian ladies can nowhere be found, consisting in number of near *one hundred*, eminently adapted to their self-denying labor—*with hearts for it*—and who are found with great regularity in their places, each surrounded by from six to ten little girls, instructing them in plain needlework, and at the same time in biblical and useful knowledge. At the head of each of these schools stand three noble specimens of female Christian character, energy, and devotion to the work of doing good. These schools have been wonderfully blessed in having at their head three such ladies. I should love, were it proper, to introduce them to your readers by name but I know they would prefer I should not. By their kindly government, their power of simplifying and explaining truth, the

uncommon talent of song, and the ease and kindness with which they each move among this large class of youth, I *know* they are doing a great and blessed work.

"But while I speak thus of these *three*, I would not in anywise impress the reader that the teachers who are associated with them have any less important or glorious work to do, or enter upon it with any less enthusiasm, or are any less successful therein. They are all of the same mould in spirit. As the leader in a martial array is powerless for good and cannot succeed without the co-operation of the soldiery, so these three leaders would be, without the cheerfully and voluntarily rendered aid of these *ninety* assistants. They are *all* worthy of the highest praise for this their labor of love, and will receive a great reward at the hands of the Master.

"Already, too, have they received it, and *daily* is it being renewed and enhanced. Could a spectator have seen these little girls at the inauguration of these schools, *and now again*, the change in their personal appearance and demeanor, would be testimony enough of the success of the effort, and the reward it has furnished its friends.

"When it is remembered that *then* few of them could use the needle in any way, and that *now* some most excellent sewing is performed by the same little fingers—garments being made as neatly, in quite a number of cases, as our daughters or sisters could do—this reward is ample, satisfactory, and glorious.

"Once more—could their discordant voices, as *then* they endeavored to join their little song, be called to the mind of the same spectator, in contrast with the harmonious and melodious singing by the same voices *now*, as they peal forth the sentiments—'I want to be an angel,' and 'There is a happy land,' he would rejoice to take the places of these teachers, that *he* might have a right to share their rich 'recompense of reward.'

"And yet once again—could he recall their uncouth, noisy, and, in some cases, boisterous manner, as *then* the exercises of the school were introduced by prayer, and *now* see them, as reverently they bow their heads and clasp their hands, and all simultaneously with the teachers, repeat the Lord's Prayer, methinks, amid such a superabundance of this and similar testimonies, he would exclaim—Enough—enough! 'Great is your reward *even here*, but how much greater in heaven.'

"Let me add an illustration or two, as evidences of what these schools are silently accomplishing, and how the pupils themselves show it.

"A few weeks ago, there called at the residence of a Christian lady of Pittsburg, a little girl with scouring sand for sale. She, having a supply of the article, declined to purchase any more. 'O do buy,' she cried. The lady still declined. 'Well, then,' said the girl, 'here is some little aprons; wont you please buy these?' The lady took and examined them. They were very neatly made, and led to the inquiry—

"'My little girl, who made these?'

"'I did,' was the response of the little stranger.

"In doubt as to the truthfulness of the girl, the lady inquired again, 'And where did you learn to do this?'

"'At the Industrial School, just over there, ma'am,' pointing to the University Industrial School.

"Suffice it to say, the lady purchased the two aprons, and the little girl departed, with a smile of delight suffusing her youthful countenance.

"O, was there no reward in the testimony of that little one to this heroic band of co-helpers, as well as proof of the utility of such efforts among the youthful classes of our city poor?

"During the morning of a warm day in the fruit-season of the last summer, the Directress of one of these schools was at the market, seeking berries. She had inquired the price of one or two hucksters, and found that *they* were asking eighteen cents a quart, but for some reason she did not purchase. Passing along, she ob-

served some fine-looking ones at a stand at which stood a woman and a little girl. Stopping to inquire the price, the little girl quickly responded that they were a 'shilling a quart, ma'am,' and urged her to buy them. The woman, overhearing the price her little girl had put upon the berries, hastily cried out—

"'No! no! madam, they are twenty cents a quart,' and as quickly the little girl interposed, 'Oh! no! they are only sixteen cents, ma'am,' at the same time nudging her mother, who persisted in urging that they were twenty cents a quart. At last the little girl gave her mother to understand that the purchaser was her *teacher* in the Industrial School. In a moment a change came over the countenance and demeanor of the woman.

"'O,' said she, pressing the berries upon the lady, 'take the berries—take them, and God bless you. God bless you too.'

"We can imagine the feelings of that lady at that moment, but who would not love to possess them? Was there not in that little scene an ample recompense for all her toil and self-denial? and was there not, at the same time, an exemplification of the utility and blessedness of such educational efforts? O, then, let their number be increased. Let every missionary who has not already commenced them, *do so at once;* and at every mission station let there be ladies, *Christian ladies* enough found to co-operate in such a work of faith and labor of love, confident that the reward shall be sure—not thirty fold alone, nor sixty even, but an hundred fold. W. D. R."

FROM A MISSIONARY AT THE WEST.

The need of such a Society—Protestants delude themselves about the nature of Romanism—Mary, the Romanists hope of Heaven—revival signs—case of conversion—persecution commenced by the friends—another case, and still another, etc. etc.

"My intercourse with Romanists in this work, convinces me more than ever of the necessity of the organization of the AMERICAN AND FOREIGN CHRISTIAN UNION. In the exercise of that charity which leads us to put the most favorable construction on the doctrines and teachings of the Romish church, have we not erred in our *too liberal* opinion of *the errors* of that Church? Do not Protestants try to impose on themselves the belief, that there is at least enough of saving truth, conveyed with the erroneous doctrines taught, to save her from the charge of being *anti-Christian* and *idolatrous?* My acquaintance with many of her people, leads me to conclude that the majority of her deluded votaries look to the Virgin Mary to manage all their interests at the Court of Heaven, by virtue of her own personal merits as the mother of God. Recently, I have inquired of some, from whom I had reason to expect a more Scriptural answer, on what they founded their hope of heaven? After a pause of some time, I was answered that it was on the mercy of the blessed Virgin, the mother of God. *Is not this idolatry?*

"At one of our prayer-meetings there has been an encouraging interest manifest for some weeks past, that has furnished grounds to hope that the Word of God has reached the hearts of some of those who were so regular and attentive at our meetings.

"The lady of the house where we held our meetings became convinced of her alienated condition as a sinner before God. Her own apprehension of her lost condition, she said, was indescribable. On New Year's eve, she left the room in which the meeting was held, and went into an adjoining room, without knowing why she did so, only that she felt she was a lost sinner. Here she was found weeping, by a Romanist who was coming to the meeting, and with whom she returned; and at the close of the meeting she got up, and being deeply affected, stated that there was something unusual the matter with her. She did not know what it was, as she never felt anything like it before in all her life. Thus she continued for some

time, declaring that she never believed that such a state of mind could be felt. It was now manifest that 'God was turning her heaviness into joy,' and from a general state of weeping, a general rejoicing pervaded the meeting, so that we 'wept with those that wept, and rejoiced with those that rejoiced;' and encouraged her to trust in Christ, our all-sufficient Savior.

"At this and the next meeting she was greatly comforted. This woman had never been in a Protestant church but once, and that was six years ago. From her we expect much, as she is looked up to by her neighbors, as a kind, truthful, and benevolent woman. Her friends (not her family, for they are all with her, six in number,) have commenced their warfare of ridicule. The 'law of kindness is on her tongue.' She does not return 'railing for railing,' but invites them 'to come and see for themselves what excellent meetings we have.' At these meetings, we have had from four to seven adult Romanists in attendance, together with some Sabbath-school scholars. These were all impressed that there was something in religion more than the bare name. One of them stated that she had never felt so in all her life before. Another, in defending our meeting, stated that she believed this was the true religion. A third says she is willing to do anything that she can do, if she may but only obtain the pardon of her sins. This woman has been reading the Scriptures, and inquiring the way of salvation for some time.

"During the past month, I have made one hundred and eighty visits; distributed three hundred loaves of bread, and fifty pair of shoes; also, some clothing. I have also attended twelve prayer-meetings."

A FRENCH LABORER IN NORTHERN VERMONT.

The missionary visits Protestant churches—lectures to mixed audiences—Romanists desire to confer with a converted Papist—the Bible is getting into new families—encouraging things in the missionary work—the opposition of rum, etc.

"Besides presenting the claims of the 'Union' to four churches, I have lectured five times and preached six times.

"It has been my privilege to address scores of Romanists for the first time, and to visit and converse with many of them. All of my congregations were large, and most of them mixed. Among those I met for the first time were two young persons who had long desired an interview with a convert from Rome, as they had only partially found their way out of that church. I answered their questions and objections, and to all appearances the truth has now a firm grasp upon their intellect. May it also take possession of their hearts. The good news reaches me from time to time, that in the towns I visit only occasionally the Bible is finding its way to homes it had never entered before. What I have to communicate to the Society of an encouraging nature, for the last few weeks, may be summed up in the following:—

"1. The reading of the Bible in new quarters. 2. The intellectual reception of its truths in others. 3. An increase of co-operation on the part of many Americans. 4. An increase of interest in our work among the churches generally. 5. The opening of new doors.

"But while with a heart full of gratitude I report my success, I feel compelled to mention some of the obstacles that are in my way, and, I believe, more or less in the way of all the missionaries of the Board.

"Whoever is acquainted with the condition of the Romanists cannot help associating Rome with rum. The generality of the slaves of Rome are also the slaves of rum. And often those who embrace the Gospel have as much to do to renounce the one as the other. Were we to inquire of the large numbers of Irish and French Protestants, (nominal) in the country, what hinders them from becoming Christians, we would find, as a prominent cause, that of their two worst enemies only one has been conquered. They have left Rome, but not rum. Hence, among those who strive to lead a Christ-

ian life, we find some who have not the moral courage to continue resisting successfully their appetite for liquor, as well as the influence of their former companions, the temptations put before them by liquor dealers, and the persuasions of a certain class of politicians at election times.

"So far as my observation extends, liquor shops in this and the surrounding towns are very numerous. These shops are kept by Americans as well as foreigners, and are constantly frequented, in spite of the Maine Law. Is it to be wondered at if from time to time (as of late) a babe in Christ falls over such stumbling-blocks? And who shall remove these blocks but Christians, by helping missionaries to look after their converts, by taking the intoxicating cup from the drunkards' mouth, by reproving that class of Americans who, in one way or another, encourage drunkenness, and by punishing every rum dealer to the extent of the law? I shall consider it a part of my work, in future, to do my utmost in favor of temperance."

IRISH MISSION IN PHILADELPHIA, PA,

The Missionary careful to conform to the requirements of the Society and of the Gospel—violently opposed—Priests denounce his labors, and threaten the people, etc.—some encouragement gained.

The Rev. Mr. Power, who labors among the Irish Romanists in Philadelphia, meets with much opposition. He finds unremitting activity on the part of the priesthood to prejudice the Roman Catholic people against all evangelical laborers, and in some cases he is met with great violence of manner and expression. But he is not wholly without encouragement. The brief paragraphs which we give from a letter from him, show that there is need of missionary labor in that city, in behalf of Papists and that such labors are not altogether hopeless. We hope the friends of the Redeemer there, and those who prize a pure christianity and know the dangerous errors of the Papal system, will lend their sympathy, and prayers, and generous aid to the missionary in his important and trying work. The missionary says:

"Immediately upon my appointment as a missionary, I commenced in good earnest to carry out, in their letter and spirit, the 'instructions' as they were contained in my commission. In the effort to do this, and do it in accordance with the suggestions of the district secretary, I determined (sinking the term Protestant,) that I would know nothing but 'Christ, and him crucified' in all my visits and calls upon families, where God's providence should give me access.

"I am sorry to say, however, that even with this precaution against arousing Romish prejudice against the truth as it is in Jesus, I have very generally met with either a prompt and determined hostility, or a very cold, constrained, and freezing reception,—a hostility sometimes so marked as to threaten *personal violence* to myself. The fact that the 'Union' has established a branch, and employs missionaries to labor among the Romish population of Philadelphia, has aroused their priesthood to the strictest surveillance of their flocks, and the severest denunciations against *any* of their people who shall *dare* to give a friendly reception or a hearing to your missionary. Despite this hostility, however, some encouragement has been afforded me, and I am enabled to report the case of *one male adult truly* converted from Romanism; and as he has united himself with one of our Protestant churches here, (Methodist) I think he is really converted to the faith as it is in Christ. Also, I may report the fact of having been enabled to gather a few children of parents of the Romish faith into a Protestant Sunday-school, but I forbear to state the number until I shall

ascertain how many of them remain in the school.

"In the other, the more secular branch of my duties—that which is connected with the publication department, taking into view the difficulties of monetary matters, my success, though not by any means equal to the expectations with which I commenced, and which being based upon my former experience in that line when 'times were good,' were altogether too sanguine, I have been as successful as could fairly be expected."

The chief thing that convinced the young man named by Mr. Power in the above report, was 'Dennis and the Priest,' and 'Romanism compared with the Bible.' This last named work, is a small duodecimo volume of 256 pages, published by the Society, and is of great value to those who desire to know the truth in distinction from Papal errors. Many have been greatly benefitted by it. It should be in every minister's library, and in all the Bible-classes and Sunday-schools in the land.

MISSIONS CHOOL IN NEW-YORK CITY.

INTERESTING LETTER FROM MISS BREWSTER, THE TEACHER OF THE SCHOOL.

The last, a month of unusual interest in the school—the children attend well—good supply of books—good attention to what is taught—good opinion of visitors—why—improvement in knowledge and behavior remarkable—prizes given—the scriptures as a text-book singularly suggested—the hand of God in it.

"The month just ended, has been one of unusual interest in our school. The cold days, of which we have had not a few, so far from frightening our little half-clothed flock away from the fold which Christian benevolence has provided for them, appears to have had an opposite tendency. It has drawn them in greater numbers to our protecting care and guidance.

"We owe it to the kindness of friends, to report that our wants in regard to suitable text-books for every class have been supplied. We have likewise had many other substantial expressions of Christian sympathy from friends who feel a deep interest in our mission. Among many disagreeable and disheartening experiences which we share in common with all who are engaged in similar fields of labor, we have had some of a more pleasant and cheering nature.

"Our hearts are gladdened and encouraged by the evident progress which our pupils have made in their lessons, and the increased interest which they manifest in the truths and precepts we endeavor to teach.

"Another fact, by no means unimportant to us, is the commendation which the friends of our cause who visit us from time to time, are pleased to bestow upon the children of our school. We do not wish to give the impression that the demeanor of our pupils is so very commendable, for we have to acknowledge that we are sometimes obliged to have recourse to rigid discipline to preserve order. That which has elicited the praise of all our visitors is the prompt and intelligent answers which the children make to questions relating to God, his attributes, word, etc.

"I mention this fact, because I think it is remarkable that these children, gathered as they have been from garrets, cellars, and hovels, where from their first breath they have inhaled the poisonous atmosphere of Papal superstition, in so short a time after being brought under the pure and healthful influence and teachings of the unadulterated scriptures, should have acquired a knowledge of their great truths by which they prove the whole Papal system not only erroneous, but a device of the wicked one.

"It may be asked if this readiness for acquiring a knowledge of religious truths is alike the characteristic of all the children, or if it is confined only to a few? If I could answer in the affirmative to the

first part of this question, I believe it would stand as a solitary instance of such a fact in the whole history of school-teaching.

"In relation to the mental capabilities of the children with which we are now associated, I will say that about the same variety in the classes of mind is observable, as may be found wherever the same number of children is brought together; some are very teachable, others are not so much so. However, I do feel that there is a decidedly deeper interest taken in our Bible-lessons, at the present time, than was perceptible at the commencement of our labors.

"In some cases we have (to those that were most deserving,) awarded prizes, in the way of little books adapted to juvenile minds, which we trust have been the means of doing good in more ways than one, for it has commended us to the favor of the parents as well as to the little ones themselves, while it has invited the inattentive to a closer application.

"I shall conclude my report by the simple statement of a truth, which evinces in a striking manner the imbecility of human judgment, and the unerring wisdom of the divine mind.

"At the commencement of my missionary labors, I was greatly annoyed, as I believe you are aware, by the absence in our school of all suitable text-books. In all my experience as a teacher, I had been accustomed to a large supply, and how could I be expected to conduct a school with any hope of success, when I had not even one book adapted to the wants of the school?

"After spending some time in the indulgence of these perplexing questions, and when I began to feel that I should be justifiable in folding my arms, I turned to the book-shelves, on which were resting a number of copies, both of the Old and the New Testament scriptures, when in an instant, 'like the clear shining of the day,' my path was illuminated, and I determined to make an attempt to teach the truths of the Bible orally: I commenced at once, and my labors have been crowned with a success far beyond my expectations.

"The application is so obvious to my own mind, that I think it requires no comment. Had I been provided with such books as I considered appropriate to the wants of the school, I should, in all probability, have pursued the ordinary routine of teaching. As it was, I was driven by a necessity which I could not control, to the very storehouse of knowledge itself. O that the words of wisdom drawn from them, may be as goads and as nails fastened in a sure place by the great Master of assemblies!"

MISCELLANEOUS.

AMERICAN CHAPEL IN PARIS.

We take this opportunity to state to our friends, and especially to those who have taken an active part in its establishment, that the American Chapel in Paris continues to enjoy its wonted prosperity. By recent official advices, we learn that it is well attended, and its prosperity most encouraging. We are sure that this will be grateful intelligence to vast multitudes of American Christians of all denominations, and we trust that their prayers will be offered up to God that the Holy Spirit may be poured out upon their countrymen who worship there—that Christians may be edified and the impenitent converted; and thus one of the great ends for which the Church of Christ is organized on earth, may be accomplished.

A VETERAN FRIEND

STRONG IN THE FAITH.

The following letter, from an aged and worthy minister of the Gospel, is highly appreciated. It discovers a strong attachment to the work in which we are engaged, and an unshaken faith in the final overthrow of the Papal imposture. Animated by the confidence and co-operation of intelligent and evangelical ministers of Christ, and by the knowledge that they and others pray for us, we prosecute our labors with much assurance of success. For his kind interest in our work our venerable friend will please accept our acknowledgments. He says :

"EDWARD VERNON, Esq.

"MY DEAR SIR:—I am ashamed in being so long in paying for the last year's AMERICAN AND FOREIGN CHRISTIAN UNION. The hard times is my only excuse, and, as soon as I could, I have sent payment for 1858 and 1859. I regret that it is not in my power to do more for your excellent Society.

"But old ministers are not like old physicians, in the estimation of the public. They in many instances, like me, are left to shift for themselves, at that period when they most need the care of brethren in whose behalf they have spent their vigorous days.

"But there is One who never leaves nor forsakes his servants; so we have no reason ever to believe that He will fail to fulfill his promise to those that put their trust in Him.

"I rejoice in the good done by your Union, and I am certain that in due time *the nations of our world* who have so long given their strength to support the 'Man of Sin,' will see it to be their duty to unite for their own safety, and that of their fellow-men, to destroy every vestige of that 'mystery of iniquity.'

"With sincere prayers for the prosperity of the Union, I am, dear brother,

Yours sincerely, ——

GREAT HEARTS.

Under this heading the Rev. Mr. Rosseter, of North Madison, Indiana, one of our district secretaries, writes:

"The hearts of our missionaries, and of the great and growing band of efficient female helpers at our various missions, are *sometimes* cheered (would that they could be oftener so) by exhibitions of liberality and great-heartedness, of an appreciation of their work, and of a willingness to aid in its prosecution and extension, which is in the highest degree gratifying to their feelings. Some of these are worthy of a place in the Magazine, by way of commemoration and example.

"Two recent illustrations of this let me thus commemorate, and commend to others as worthy of imitation.

"A gentleman of the Third Presbyterian Church, (Rev. Dr. Kendall's,) Pittsburg, Pa., whose Christian modesty determined him to withhold his name from all but the especial donee of his benevolence, meeting, some weeks since, Mrs. G——, the excellent and efficient Directress of one of the Industrial Schools of that city which have been instituted under the auspices of the AMERICAN AND FOREIGN CHRISTIAN UNION, inquired about her school—its progress, its success, its wants, etc. Learning of these things, and sensible of the importance of the work thus being accomplished, his great heart led him to present her with an order of *fifty dollars* on a leading dry goods house in that city, for material to be made up by the little ones of the school—a donation which was very much needed, and was highly appreciated by all related to the school.

"Another gentleman in the same city, of the Protestant Episcopal church, Mr. J. P. T——, who knew that the missionary must encounter in his visits many poor who needed aid, and who might be induced to attend the schools if clothed and shod, sent up a large box of shoes, boots, etc., valued at fifty dollars, thus to be disposed of.

"Other cases of nature's noblemen—

men and women of great-hearted, Christian philanthropy—might be sent you, but these are enough. Indeed, all the ladies in the schools of Pittsburg and Alleghany not only give their time but their money, and cheerfully, to such work. God bless them all, with all our great-hearted patrons, and return into their own bosoms greater blessings, '*good measure, pressed down, shaken together, and running over.*' W. D. R."

☞ ANNUAL SERMON. The annual sermon before the Society will be preached in this city, Sabbath evening, the 8th of May, by the Rev. N. S. S. Beman, D. D.

☞ ANNIVERSARY. The usual Anniversary exercises of the Society will be held in this city on Tuesday, the 10th of May. The time of meeting for the services of the occasion will be published in a subsequent number.

BOOK NOTICES.

A MEMORIAL OF THE FUTTEHGURH MISSION AND HER MARTYRED MISSIONARIES: with some remarks on the meeting in India. By the Rev. J. Johnston Walsh, sole surviving member of the Futtehgurh Mission of the Board of Foreign Missions of the Presbyterian Church. Psalm 79: 1–3. Philadelphia: Joseph M. Wilson, 1859. 8vo, pp. 338.

The providence of God has linked the Missionary cause in India, with one of the most memorable events of the present century. The meeting in India, and the massacre of the members of the Futtehgurh mission, will hold a conspicuous place in the pages of history and in the annals of missions. This precious memorial has been prepared with great care, by the only surviving member of that mission, the Rev. Mr. Walsh, who was eminently qualified for the work which he has so faithfully and successfully accomplished. This volume contains a brief account of the mission, and describes the people for whose benefit it was established. There is an interesting sketch and fine portrait of the Christian prince Duteep Singh, son of the renowned Runjeet Singh, the lion of the Punjab. The origin of the mutiny, its progress towards the station, the fears and flight of the missionaries, and their faith unto death, are described. Their letters in view of their departure, breathe the spirit of those who were willing to lay down their lives for the sake of Christ. The biographical sketches of the four missionaries and their wives will be read with deep emotion.

This book, sacred to the memory of the martyrs, is a pathetic appeal to the friends of missions, and binds this great work to the hearts of Christians with new cords of sympathy. It will revive missionary zeal, perpetuate that spirit of prayer which the meeting and massacre elicited, and confirm the faith of God's people by the example of heroic fortitude which these faithful martyrs exhibited. This memorial illustrates the faithfulness of God in sustaining his people, and the sequel of the sad tragedy it describes, proves that the Lord can make "the wrath of man to praise him," and that the "blood of the martyrs is the seed of the church." The work is got up in very handsome style by Mr. Wilson, and is embellished with portraits of the missionaries and their wives, and with other illustrations. This intensely interesting volume merits, and will doubtless have, a wide circulation.

THE HOLY CATHOLIC CHURCH, COMPARED WITH THE ROMAN CATHOLIC CHURCH; or a Catechism on the ninth article of the Apostle's creed, in which the difference between Popery and Christianity is shown by way of question and answer. By an American Divine. New-York: R. L. Delisser, 508 Broadway. 1859. pp. 102.

The strange indifference of Protestants to the Roman heresy, is owing chiefly to their want of acquaintance with its anti-christian tenets. We regard any work as valuable, as well as seasonable, which points out to the public the errors of the Romish church, and helps the more correct understanding of them. This convenient manual shows the origin of these errors, and proves that Romanism is an innovation, and a sacrilegious perversion of the gospel as revealed in the New Testament, as embodied in the Apostle's creed, and taught by the early fathers.

The author of this catechism has done good service to the cause of truth, and given to the public a volume which no one can read without benefit, and without seeing that Roman-

ism is a gross corruption and a monstrous caricature of christianity, and that its peculiar dogmas have no support from scripture or antiquity, and no sympathy with truth or freedom. The learned author refers to original authorities and gives reliable vouchers for all his statements. It would be a good thing if every Protestant in the land should get a copy of this manual, and mark well its contents; and no enlightened and candid Catholic can read it without admitting that modern Rome and ancient christianity are as wide apart as the antipodes.

DISCOURSES ON COMMON TOPICS OF CHRISTIAN FAITH AND PRACTICE. By James. W. Alexander, D. D. New-York: Charles Scribner, 124 Grand-street: 1858.

This is an octavo volume of 463 pages, comprising twenty sermons on as many different topics. In his preface to the volume, the author says, "None of the articles which make up this book belong to the class of occasional discourses; one only, intended for the young, was delivered by request; all are such as came up in the routine of a common ministry. The headings under which the sermons are arranged in the volume are the following: Our Modern Unbelief, The Divine Perfections in Harmony, The Providence of God in Particulars, The Incarnation, The Character of the Worldling, The Scorner, Salvation traced to God, the Father, Dying for Friends, The Blood of Sprinkling, The Thirsty Invited, The Inwardness of True Religion, New Disciple Admonished, Love casting out Fear, The Young American Christian, Daily Service of Christ, Mirth, Believers are Witnesses, The Church a Temple, Strength in Christ, Youth renewed in Age.

These topics the author has discussed with his usual ability, and in a clear and forcible style. And while he makes no concealment of tenets associated with a scheme of belief which, as a Presbyterian minister, he is supposed, as a matter of course, to entertain, there is little of polemical character introduced into the work which could give offense to evangelical Christians of another school of theological belief. The book is well got up, on good paper, with clear and readable type, and will make a valuable accession to the family library. We wish it an extensive circulation.

THE GOSPEL ACCORDING TO MARK, EXPLAINED BY JOSEPH ADDISON ALEXANDER. New-York: Charles Scribner, 124 Grand-street, 1858. 12mo, pp. 444.

Although we have many commentaries on the New Testament, we rejoice that biblical exegesis has been enriched by this admirable exposition of the Gospel of Mark. The commentaries of Dr. Alexander on the Psalms and Isaiah, are too well known to need remark or commendation. His works on the New Testament are prepared in a more popular style, and are well adapted to aid the biblical student in arriving at a correct understanding of the Holy Scriptures. This acceptable volume on Mark will add new lustre to its distinguished author; and we trust that its wide circulation will encourage him to give to the public expository works on other portions of the Word of God. To the minister of the Gospel and the Sabbath-school teacher this book is invaluable.

PEASANT LIFE IN GERMANY. By Miss Anna C. Johnson, author of the "Iroquois," "Myrtle Wreath," etc. etc. Second Edition. New-York: Charles Scribner, 124 Grand-street, 1859. 12mo, pp. 430.

This book gives us a view of German life and manners, such as we do not find in the ordinary works on this subject. The topics discussed, are such as a woman of intelligence would be apt to notice, and they are treated in such a way as to render this volume very entertaining and instructive. Every thing that pertains to Germany, is becoming every day more sought after by Americans. German literature is growing more popular, and everything that illustrates the land whence so many emigrants come to this country, and which supplies the world with such a noble literature, will be read with deep interest by thousands. This book has a special charm and value, from the life-sketches it gives of the interior life of the German's fatherland.

THE HISTORY, OBJECT, AND PROPER OBSERVANCE OF THE HOLY SEASON OF LENT. By the Rt. Rev. Wm. Ingraham Kip, D. D. Bishop of California, author of "The Double Witness of the Church," "The Early Conflicts of Christianity," etc. Tenth Edition. New-York: Delisser and Proctor, 508 Broadway, 1859. 12mo, pp. 236.

Bishop Kip has exhibited in these pages the design of the church in establishing the season of Lent, and the manner in which this season should be observed. He has also discussed many interesting subjects connected with Good Friday and Easter Even. With that portion of the church of Christ to which the author belongs, a work of this kind,

written with his well-known ability, will find a large number of readers. The work is beautifully printed, with a fair type, and the subjects are treated in such a manner as to interest Christians of all denominations.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF JANUARY TO THE 1st OF FEBRUARY, 1859.

NEW-YORK.

Harpersfield. Harper Bois,	1 00
Wolcott. C. E. Page, 2d instalment, for a Friend's L. M.	5 00
New-York City. A Friend, by Dr. DeWitt,	3 00
" " A friend and well-wisher,	20 00
" " For Paris Chapel, Austin Requa, $15. J. D. Price, $10; Wm. P. Demarest, $10; James F. D. Lamier, $20; J. F. Soutter, $25; E. B. Abbot, $10; Jno. M. Davis & Co., $25,	115 00
Constantia. "N,"	2 00
North Bergen. Presb'n Church, $10 towards L. M. of E. H. Talcott, and $7 towards L. M. for N. B. Sabbath-school,	17 00
Oswego. A Friend,	3 00
Bovina. Mrs. M. Thompson,	1 00
Walton. Cong. Ch. Monthly Concert,	5 00
Gowanda. Presb'n Ch., per Rev. A. Cooper,	6 00
Holland. Patent, balance,	6 60
Cape Vincent, "	1 00
Pompey. In full of L. M. for Sabbath-school,	8 57
Eldridge. Presbyterian Church,	5 21
Gouverneur. Mrs. C. A. Parker, in full of L. M., $15; J. R., $5; Mrs. E. D. $5; Others $15 60, to complete L. M. for Charles M. MacCarthy,	25 60
Parishville. Public Meeting,	15 89
Hopkinton. Congregational Church,	16 00
Pierepont. Mrs. Dr. Pangborn,	1 00
Lawrence. Lucius Hulburd,	1 00
Brasher's Falls. H. W. Hulburt, to complete a L. M.,	20 00
" " Luther Hulburd, $5; Presb. Church, $10 50,	15 50
Stockholm. Julius Hulburd, $5; M. J. Hulburd, to complete L. M., $10; Cong'l Ch., $6 88, to complete L. M. for Sabbath-school,	21 88
Boonville. Balance,	1 50
Vernon. Mr. Vernon Presb'n Church,	12 00
Rutland. Congregational Church, in part,	6 77
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Clinton. G. Benedict,	5 00
Brooklyn. York-street M. E. Church,	6 54
" O. Holmes, for Paris Chapel,	10 00
Hastings. Reformed Dutch Church, in part to make Rev. Philip Phelps, Jr., a L. M.,	16 80
Dobb's Ferry. J. J. Storms, of Presb'n Ch.,	5 00
Montgomery. 1st Presbyterian Church,	47 27
Walden. Reformed Dutch Church, in part, to make Rev. M. V. Schoonmaker a L. M.,	14 50
Montgomery. Miss Isabella Borland, for the Paris Chapel,	20 00

NEW-JERSEY.

Hohocus. Ref'd Dutch Church, for L. M. of Rev. E. T. Corwin,	30 25
Mendham. Presbyterian Church,	29 48
Hackettstown. 1st Presb'n Ch., to make Rev. F. R. Harbaugh a L. M.	30 00
Bridgeton. Mrs. Hannah Applegit,	5 00
Newark. Central Presb. Ch. in part,	100 00
Cape May. Rev. L. Brewster,	1 00
New Prospect. M. E. Church,	4 52

PENNSYLVANIA.

Locust Hill. U. Presb. Ch., Rev. J. Andrews and family, in full to make him a L. M.	10 00
Pittsburg. 2d Presb. Ch., add. Mr. T., $5; Others, $2 50;	7 50
" 3d Presb. Ch., add. Capt. Dean,	5 00
Alleghany City. 2d U. Presb. Ch., add.	14 16
Philadelphia. 2d Ref'd Presb. Ch.,	12 54
" A. Fullerton, Esq. $20; Prof. Hodge, M. D. $10; Mrs. E. Steele, in full of L. M. $10; J. Ashmead, $5; A Friend, $10; Miss Graham, $1; Supplies, $40.	96 00

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NEW-HAMPSHIRE.

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Lyme. Cong'l Church and Society,	38 05
Rindge. Deacon J. B. Breed,	3 00

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L. Waterford. Tarrant Stockwell, in full of L. M.,	10 00
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Waterbury. " "	32 50
Colchester. " "	5 07
Underhill Flatts. "	14 00

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" A Friend,	5 00
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" Jared Clark,	2 00
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Talmadge Benev. Asso'n, in part of L. M. for Sup't of Sab. School, . 11 00
Londonville U. Colln. in part L. M. for Rev. W. Hughes, . . . 3 25
Perrysville. Presb. Ch., add. for L. M. of Rev. W. Hughes, . . 8 30
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" Female Academy, in part, . . 9 02

WISCONSIN.

Westfield. Cong'l Ch, per J. W. Perkins, . 1 09

CONTENTS.

Rev. C. Chiniquy—his conversion from Romanism, ... 65
Rev. Dr. Macknight's View of Paul's Prophecy concerning the Man of Sin, . . . 69
The Church of Rome and the Apocalyptic Babylon Identical, ... 72

FOREIGN FIELD:—
South America—Peru, ... 74
France—Central Protestant Society, Paris, 79
The Foreign Evangelical Society of France in great need of aid, ... 81
Ireland—a Sunday scene, ... 83

HOME FIELD:—
Pittsburgh and Alleghany, ... 84
From a Missionary at the West, . . . 87
A French Laborer in Northern Vermont, . 88
Irish Mission in Philadelphia, . . . 89
Mission School in New-York City, . . 90

MISCELLANEOUS:—
American Chapel in Paris, ... 91
A Veteran Friend, ... 92
Great Hearts, ... 92
Annual Sermon—Anniversary, . . . 93
Book Notices, ... 93
Receipts, ... 95